

# Zion Evangelical-Lutheran Church

www.ZionDetroit.org



The Rev. Fr. Mark P. Braden, Pastor

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The Rev. Fr. Gary W. Schultz, Kantor

Kantor@ZionDetroit.org

The Rev. Sem. Winston P. A. Grieser, Vicar

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## Parish Office

Telephone 313.894.7450 Facsimile 313.894.7871

Church@ZionDetroit.org

**HOLY MASS** is celebrated every Sunday and Wednesday at 10am, and on holy days as announced.

**COMMUNICANTS** are baptized Christians who have been instructed in and publicly confess the Evangelical-Lutheran Faith. If you desire to commune, please speak with the Pastor before approaching the Altar.

**THE DIVINE OFFICE MATINS:** Daily at 8:45am (except when there is a morning Mass) in the Chapel of the Holy Incarnation in the Rectory; **VESPERS:** Tuesday/Thursday at 6:30pm in the Church.

**ADULT CHRISTIAN EDUCATION** is taught every Sunday and Wednesday following Holy Mass.

**SUNDAY SCHOOL** for children ages 3-12 is from September through May. Lessons are Bible-story based and activities are designed to reinforce the biblical lesson.

**PRIVATE ABSOLUTION** is available on Saturdays from 9:15-10am and by appointment.

**PASTORAL CONSULTATION** based on the Holy Scriptures is available from the Pastor. An appointment is necessary.

**THE SACRAMENT OF HOLY BAPTISM** is for infants and adults, and may be arranged by contacting the Pastor for an appointment.

**COUPLES DESIRING HOLY MARRIAGE** should contact the Pastor before finalizing the wedding date. Biblical instruction in Holy Marriage is required. All marriages are conducted by the Pastor according to Zion's usual order.

**NEW MEMBERS** are received by Baptism, Confirmation, Transfer or Profession of Faith. Instruction in Luther's Small Catechism and Private Absolution are required for all new members. Please ask the Pastor for further details.

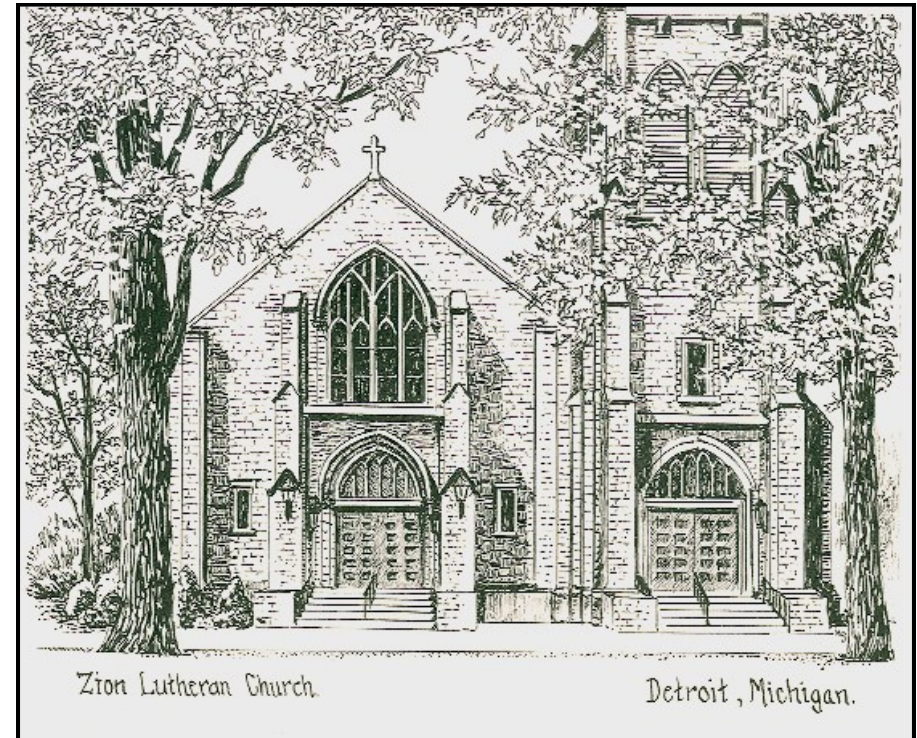
**SICK AND HOMEBOUND** are visited regularly by the Pastor with the Scriptures and Sacrament. Please contact the Parish Office if you know of any parishioner in need of pastoral visitation.

**PARISH OFFICERS** DEACONS: William Gramzow, Thomas Habitz, Jr., Eric Russell TRUSTEES: Gregory Gramzow, Paul Snoes, Kevin Wiedelman; **PARISH EDUCATION:** Shirley Cross, Robert Kelly III, Pamela Ruffin; **OFFICERS OF THE VOTERS:** Thomas Habitz, Jr. (chairman), Jason Balaska (vice-chairman), Kristi Russell (secretary), Gregory Gramzow (treasurer), Jessica Chavez (financial secretary).

**PARISH ORGANIZATIONS** Adult Choir, Altar Guild, Children's Choir, Jubilate Deo Women's Choir, St. Seraphim Prayer Guild, Society of St. Samuel (Altar Boys), Usher Club, Zion Endowment Board.

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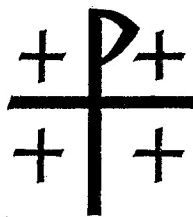
"THE LORD HAS CHOSEN ZION;  
HE HAS DESIRED HER AS HIS DWELLING PLACE"



**4305 Military Avenue  
Detroit, Michigan 48210-2451  
(313) 894-7450  
www.ZionDetroit.org**

**Transfiguration of Our Lord**

**January 25, 2015**



## We Beheld His Glory

Welcome to the foretaste of the Feast to come! Here you see and partake in Our Lord in all His glory. In this way, this Feast becomes your food in turmoil, suffering, heartache and death. May this both encourage you and enliven your faith and hope!

### The Theme of Today's Liturgy

In the glorious transfiguration of His Son, God confirms the mysteries of the faith (*Collect*). The deepest of those mysteries is that Our Lord lets humans see and partake of His divine glory (*Gospel, Epistle, Old Testament*). The glory of the Lord is made known in His Church (*Introit*). There He pours His wealth and riches into us (*Offertory*) just as the Father spoke His grace and blessing over Him (*Gradual*). In the Sacrament, we receive this glory for our saving good (*Post-Communion Collect*).

### The Holy Eucharist

In the Eucharist we participate in the glory of Our Lord's Transfiguration. For when we eat His Body and drink His Blood, we are taking into ourselves His victory over death and the grave. At the same time, we are enveloped in the heavenly banquet.

### The Readings

Exodus 34.29-35; 2 Peter 1.16-21; St. Matthew 17.1-9

### The Prelude

How Lovely Shines the Morning Star

—Dietrich Buxtehude (1637-1707)

## The Hymns for Today's Mass

Processional Hymn	132
Chief Hymn	343 (choir: stanzas 2, 4, & 6)
Offering Hymn	"O Wondrous Type! O Vision Fair" (in Ordo)
Distribution Hymns	130, 41
Retiring Processional Hymn	"Alleluia, Song of Sweetness" (in Ordo)

## "Farewell to Alleluia"

The remnant of Israel (Judah) was taken captive and exiled in Babylon for 70 years until Cyrus, king of the Persians, conquered the Babylonians and set them free. This foreshadowed what Christ accomplished in His death and resurrection, freeing His people from our bondage to sin, death, and hell. The Christian Church celebrates her deliverance by Jesus especially in the last three days of Holy Week: Good Friday, Holy Saturday, and Easter.

Next Sunday is nearly 70 days before Easter, and it bears the name Septuagesima, which means "seventieth." The Epiphany season proclaimed the significance of Bethlehem for the Gentiles; now we set our faces toward Jerusalem (Luke 9:51).

In imitation of exiled Judah, our services give up some of their songs. Think of Psalm 137: By the rivers of Babylon we sat down and wept when we remembered Zion. There we hung our harps on the willows. For those who carried us away captive required of us a song, saying, "sing us one of the songs of Zion!" How shall we sing the Lord's song in a strange land? The first song that is omitted is the *Gloria in Excelsis*. The other "song" is the word Alleluia, which means, "Praise the Lord."



The retiring procession hymn today bids a farewell to Alleluia (stanza 3), and we set it aside for a time. (The next time we sing it will be in triumphant, full-throated joy at the Easter Vigil!) Following Transfiguration, we pause to hear our Lord's teaching on grace, His holy Word, and saving faith. Then we will follow Him for 40 days through the desert (Lent) and at last to deliverance (Holy Week and Easter).

—Adapted from the Rev. Fr. Sean C. Daenzer, Pastor  
Peace Lutheran-Barney, and Trinity Lutheran-Great Bend, ND

## Prepare for Next Sunday

Septuagesima

February 1, 2015

Jeremiah 9.23-24; 1 Corinthians 9.24-10.05; St. Matthew 20.1-16

Hymns: 528, 377, 267, 373

"Wages and Grace"



The Mass: Distribution

The distribution of the Blessed Sacrament is the primary reason clergymen are sometimes called ministers. They *administer* the Holy Gifts of God.

It is uniformly traditional and preferable that the celebrant administer the Blessed Sacrament to himself, before he communes the congregation. Certain orders arose in the Pietistic era of the seventeenth century which forbade self-communion by the celebrant, but the instruction of Luther himself on the matter serves to contradict those proscriptions. Moreover, the chief reason self-communion is salutary is that the celebrant is here not only receiving the Gifts for himself; he is at the same time serving to signify Christ, who partook with His disciples in the upper room. There is no reason for the historically novel practice of having someone else commune the celebrant, and it is positively improper that a lay assistant commune him.

The rise of the historically recent practice of lay assistants at all for the physical distribution of the Sacrament is a most unfortunate development, and is to be discouraged in the strongest terms. Besides being virtually unnecessary in that it scarcely saves time, it is more importantly a practice which belies a failure to understand the very nature and primary function of the pastoral office.

The physical act of giving the Holy Sacrament to the people of God is the central feature of the pastoral office. For although it is also rightly said that preaching is central to the Office, yet the very Christ whose Gospel is preached is Himself given to the people here.

The reality of the Gospel is that it is about a Savior who truly came in the flesh and dwelt among us; and this Christ also just as truly gives His Body and Blood to His people in the Supper. In the same way, the Office of the Ministry is a real flesh-and-blood office: real duly-ordained men carry out its duties. Therefore although one may also rightly list many other duties that a pastor does, this is the one which most clearly defines his office, by the very doing of the act. The sheep of Christ's pasture are fed from the hand of His under-shepherds here.

For this reason, Article XIV of the Augsburg Confession declares that "no one should publicly teach in the Church or administer the Sacraments unless he be regularly called."

—Rev. Fr. Burnell F. Eckardt, Jr., "The New Testament in His Blood:  
A Study of the Holy Liturgy of the Christian Church"

THE CALENDAR FOR THIS WEEK

Holy Mass: Transfiguration of Our Lord .....	Today, 10a, Church
Sunday School .....	Today, 11:30a, Activities Center
Bible Study .....	Today, 11:30a, Undercroft
Holy Mass: Conversion of St. Paul ( <i>transferred</i> ) .....	Mon, 10a, Chapel
Matins .....	Tue, 8:45a, Chapel
Vespers .....	Tue, 6:30p, Church
Holy Mass: Last Wednesday After Epiphany .....	Wed, 10a, Chapel
Bible Study .....	Wed, 10:45a, Rectory
Matins .....	Thr, 8:45a, Chapel
Vespers .....	Thr, 6:30p, Church
Matins .....	Fri, 8:45a, Chapel
Matins .....	Sat, 8:45a, Chapel
Private Confession and Absolution .....	Sat, 9:15a, Chapel
Youth Catechism .....	Sat, 10a, Church
Women's Group .....	Sat, 1p, Rectory
Adult Choir Rehearsal .....	Sun, 8:45a, Rectory
Holy Mass: Septuagesima .....	Sun, 10a, Church
Sunday School .....	Sun, 11:30a, Activities Center
Bible Study .....	Sun, 11:30a, Undercroft

IN OUR PRAYERS Jennifer Balaska, Jean Beaupied, Roger Beaupied, Edward Brown, Linda Buskirk, Lela Casey, John Chavez, Gladys Cline, Anna Dalton, Susan Edwards, Sandy Frey, Ellen Hayden, Drucilla Huddleston, Florine Kaiser, Lawrence Kasner, Eleanor Luka, Earlene Maynarich, Michael Maynarich, Margaret Quinkert, Pauline Rivard, and Julie Snoes;

THE PSALM FOR THIS WEEK IS PSALM 84. PRAY IT EVERY DAY!

It is fitting that we pray this Psalm during the week that begins with the celebration of Our Lord's Transfiguration. It speaks of our longing to participate in Our Lord's glorious splendor (v 1-2). Then we are reminded that this glorious splendor is made known and given to us at the altar of Our Lord's Supper (v 3-4) where we are strengthened during our journey of turmoil (Baca) in this life (v 5-7). Holy Mass is where Our Lord hears our prayers and looks on us in His grace (v 8-9). We are brought back to our prayer of longing, not only to participate in the Heavenly Feast in this life, but also in the life of the world to come (v 10-11). So we put our trust in the Lord who so richly blesses us (v 12).



## Today's Announcements

**CONVERSION OF ST. PAUL** Today the Church commemorates the Conversion of Saint Paul. Since this feast falls on Sunday, it is transferred to Monday. Holy Mass will be celebrated tomorrow at **10am** in the Chapel.

Remember this day in your daily prayer at home. Read Acts 9.1-22 and St. Matthew 19.27-30. Pray the Collect on page 90.

**HANDLING THE WORD OF TRUTH** Copies of the January/February newsletter of Fr. Jacob Gaugert, missionary in Togo, are available in the Narthex.

**SUNDAY ADULT STUDY** The study of Hosea continues in chapter 2.

**WEDNESDAY ADULT STUDY** This Wednesday, we begin a new study of the book of Revelation. Everyone is invited to join us for this study that follows Holy Mass every Wednesday.



## History of the Feast of the Transfiguration

Commemorating Our Lord's Transfiguration is an ancient custom in the liturgical year, dating to the sixth century in the eastern church.

The medieval commemoration of the Transfiguration in the western church was set on August 6, 1457 by Pope Calixtus, in commemoration of the victory in the previous year over Islamic forces in Belgrade (in modern-day Serbia).

The Reformers made only one change in the liturgical calendar: the date of the celebration of the Transfiguration. Johann Bugenhagen (1485-1558) (pastor in Wittenberg and superintendent of the region) and Veit Dietrich (1506-1549) (Wittenberg faculty and pastor in Nürnberg) used the Transfiguration as the theme of their preaching for the Last Sunday after the Epiphany.

Eventually the general Lutheran practice was to celebrate the Transfiguration on the Last Sunday after the Epiphany.

Descending from the mountain, Jesus' attention takes a different focus: "Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem" (St. Luke 9.51). In the church year, too, we conclude the season of Christ's glory being made manifest and look toward Our Lord's Holy Passion in Septuagesima and Lent.

